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PROCEEDINGS:

1.15 p.m. Luncheon in the Unity Hall.
Tickets 1s. 6d.

3.0 p.m. Business Meeting in the Unitarian Church.

5.0 p.m. Tea in the Schoolroom. Tickets 6d.

6.30 p.m. Divine Service. Preacher:
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 16.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. J. H. WICKSTEED, M.A.
 Bermondsey, Fort-road, 7, Mr. W. LEE, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. J. A. PEARSON.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. A. G. PRICHARD.
 Essex Church, The Mall, Notting Hill Gate, 11 and 3.15 (Flower Service), Rev. F. K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. G. C. CRESSEY.
 Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Mr. R. W. PETTINGER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The Church and Knowledge."
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A. Sunday School Sermons.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A. Morning Service only.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. J. A. PEARSON; 6.30, Miss AMY WITTHAL, B.A.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. M. LLOYD THOMAS.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. F. T. YANDELL, B.D.
 Wimbledon, 27b, Merton-road, 7, Rev. GEO. CRITCHLEY, B.A.
 Wood Green Unity Church, 11, Mr. A. D. BECKWITH; 7, Mr. F. R. NOTT, LL.B.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. H. E. B. SPEIGHT, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
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 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.
 EYESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. J. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE; 6.30, Rev. E. W. LUMMIS.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
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 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.
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DEATHS.

ATKINS.—On July 10, at Thorney Crofts, Hinckley, Hugh Atkins, J.P., aged 73 years.
 SHARPE.—On July 7, at 12, Gayton-crescent, Hampstead, Caroline Toulmin, wife of Sutton Sharpe, aged 55.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE issue of particulars of the Civil List Pensions granted during the past year is a pathetic reminder of the poverty which waits on genius. It contains several notable names which we are glad to see there, because of the recognition, meagre as it is, of the value of the craftsmen of the spirit to the life of the nation. But no one can suppose that the small sums allotted to Mr. Yeats, Mr. Joseph Conrad, and Mr. W. H. Davies are in any sense wages for work accomplished, or that they indicate even roughly, the worth of imaginative literature to the community, compared, let us say, with gold mining in South Africa or a successful deal in rubber. They simply provide on a minimum scale freedom from financial anxiety, and the possibility of leisure without which the things that are without money and without price cannot be produced.

IN a commercial age like our own, when there is a tendency to measure men and products exclusively by their market value, it is good for the voice of a higher wisdom to make itself heard through the commonplace medium of a parliamentary paper. We cannot leave our poets and scholars to starve, and this communal offering which we make to them for their support is at once a symbol of gratitude and a public profession of faith in the intrinsic value of their work.

INDIVIDUALIST and Socialist alike have been guilty in the past of the attempt to make human life a branch of economics; but a truer psychology has co-operated with common sense to produce a reaction against formulas of this kind. We can no more account for all that a man is and all that he desires in terms of cash than we

can explain the pageant of summer by the chemical action of sunlight. The things which have no value in exchange, the sentiments and affections which like honour cannot be bought, all the work of the world, which is unpaid because it has no equivalent in wages, are part of the imperishable wealth of life, though they may never earn more than a meagre pension on the Civil List.

THE National Conference Union for Social Service held its third Summer School this week at Manchester College, Oxford. The membership reached nearly one hundred. There was an excellent and stimulating programme, while the beautiful surroundings and the perfect weather provided the best conditions for happy fellowship. Professor Muirhead's searching and stimulating lectures on "Progress and Poverty," Miss Mary Dendy's plea, based on wide and intimate knowledge, for better care of the Feeble-minded, and Mr. Aylmer Maude's address, rich in personal reminiscence, on "Tolstoy as a Critic of Society," were among the memorable features of the week. Nor were the deeper springs of faith and devotion neglected. The sermon by the Rev. E. W. Lummis at the opening service went straight to the heart of the Christian motive of labour and suffering for the common good, and this was followed by an impressive celebration of the Holy Communion. A report of the various proceedings will appear in our columns next week.

THE final report of the Royal Commission on Tuberculosis was issued on Tuesday. The result of careful and prolonged scientific inquiry has been to disprove the opinion of Professor Koch that the milk and meat of tuberculous animals do not infect the human subject with disease. The conclusion of the Commission is that a considerable proportion of the

tuberculosis affecting children is of bovine origin and that the chief source of infection is milk.

As a general conclusion the Commission urges the necessity of administrative measures for obtaining security against the transmission of bovine tubercle bacilli by means of food. In the interests of infants and children, the members of the community most endangered, it is urged that existing regulations for the supervision of milk production and meat preparation should not be relaxed, but that Government should cause the enforcement, throughout the kingdom, of food regulations planned to afford increased security against the infection of human beings through the medium of articles of diet derived from tuberculous animals.

THE *Christian Register* for June 29, contains a valedictory article from the editor, the Rev. George Batchelor. Mr. Batchelor will carry into his retirement the gratitude and good wishes of his readers in many parts of the world. Under his guidance the *Christian Register* has been an able exponent of the best elements in the life and tradition of New England Unitarianism, its Christian tolerance, its wide outlook, and its unselfish devotion to human welfare. The editor quits his chair with a characteristic warning against pessimistic moods and an expression of gratitude for the atmosphere of warm good-will in which he has moved.

IT is interesting to note that in many churches in Boston and New England the Coronation was celebrated by special hymns and prayers. At St. Paul's Church, Boston, a special service was held in the interests of peace, and a prayer for George V. was used, based largely upon one of Dr. Martineau's prayers, which we are glad to see admitted in this way into international liturgical use.

PRESENT DAY PROBLEMS.

THE FEEBLE-MINDED.

BY MISS MARY DENDY.

I.

ANYONE who wishes to study this problem intelligently must first learn from a variety of people; from the medical man and biologist as to what weakness of intellect is, how it rises or is caused, and also as to what are the best legitimate means of putting an end to it, or at least preventing its spread and increase; from the teacher, how to discover and train whatever mental capacity the patient may possess; from the Poor Law guardian and inspector of inebriate homes and governors of gaols as to the terrible evils which arise from leaving such sufferers unprotected; from the professor of eugenics as to the deterioration of the race which must follow from the union of defectives; from the lawyer as to the means of protection which we can already command; and then we need a wise and far-seeing philanthropist to devise means for carrying into effect the knowledge thus gained, and a skilful organiser to show us how the ideas of the philanthropist may be translated into action without undue cost to the community. Too often people begin at the wrong end; they will be philanthropists, and they fail utterly in their aims because they have not had the patience to begin at the beginning and pick the brains of those who are wiser than themselves.

The beginning is not easy, for we have to say first of all, what is feebleness of mind? I think that it is generally admitted to be in most cases a milder degree of the same defect or combination of defects that produces idiocy. This, however, is only putting the question back a step. We have then to ask what is idiocy? Dr. Henry Ashby said: "The main cause of feebleness of mind is an inheritance of nervous instability, which may not affect certain members of a family or affect them only in a minor degree, but is apt to appear in one or more of the offspring." Opinions are still divided as to the original cause of the mental instability. Thus, inheritance may account for the majority of cases, but there are still very many which occur without any such inheritance being ascertainable. Mr. Amos Butler, in a paper delivered before the American Association of the Advancement of Science, says: "Occasionally the children of normal parents are feeble-minded . . . there is no method of diverting the course . . . there seems to be no method by which the tendency can be reversed, and the degeneration, thus easily accomplished, displaced by regeneration and restoration in succeeding generations." In fact, there are freak children. Dr. Tredgold says: "There are no freaks in nature, and imbecility is but the outcome of natural laws." It is, however, in many cases, impossible to trace the working of any such laws; unless, indeed, we put them down as the result of the law that there is a tendency to variation in every germ of life. Because of this tendency to variation we get

instances of reversion to an earlier and less developed type of humanity. It has been said that microcephalic children are a reversion to the ape type, and many children who have brains which are essentially wanting in the higher centres are undoubtedly reversions.

There are a few cases which cannot be accounted for in any way; for instance, what law was at work to produce a child, who at nine years of age is a grown-up man with the mind of a feebly-gifted child? It is certainly a variation from the normal, but it can hardly be called a reversion. We are not aware of any period in the history of the human race in which individuals reached maturity so young. It is, of course, a rare condition. Still, cases of Progeria do occur.

It is not necessary for those who work amongst the feeble-minded to know in every instance even the immediate cause of the trouble, though it is very desirable to trace it in as many cases as possible, so that the men of science, to whom this part of the subject properly belongs, may have all the accurate information which is available.

Here I would like to remark that we must guard ourselves against accepting without sufficient evidence, histories of accident as causative of this trouble. Putting aside the obviously ridiculous stories which we hear, as that a child was all right until he got measles, followed by pneumonia and the use of a steam-kettle, when the steam got into his brain and fogged it so that it never was clear again; or that a child got a button up its nose which settled on the spine and produced an abscess and epilepsy; putting aside, I say, such stories as these, there is a natural tendency to put down feebleness of mind and epilepsy to any cause except inheritance. Only once I found an exception to this rule when a good lady told me with an air of pride that her family was decadent, and certainly went on to prove the fact by an appalling history of defect and insanity. Generally it is only after patient inquiry and often after two or three interviews that we get at the facts of the case, and find that there is a notable degeneracy of the family stock showing itself in different members in different ways. Sometimes there is obviously no intention to deceive or to conceal anything; the child really has not shown any mental defect up to a certain point, then it has had an illness or a fall; something has occurred which in the normal child would not have produced any lasting effect; but the poor, badly-balanced little mind could not stand the shock, and has succumbed, just as one or more of its forebears had done before it.

Whatever the cause of the trouble we are considering, its victims can be treated by the same agencies and, with due regard for individuality, in the same institutions. If they are in the same institutions with idiots and imbeciles, care must be taken that they live in separate houses and are really absolutely apart from these worse cases. It will never be found desirable that they should be in the same institutions with epileptics. Though the dividing line be difficult to draw in theory, it is in practice easy to distinguish the feeble-minded child from these types on the one hand,

and from the merely dull and backward child on the other. The idiot cannot wash and dress itself; sometimes, indeed, cannot sit or feed itself. I have seen cases in which there was no evidence of any mind whatever or of any instinct. The imbecile is better than the idiot, but still too helpless to be classed with the feeble-minded child. Dr. Fernald has shown that something can be done, even with the imbecile by training. A great deal can be done with the feeble-minded child. On the other hand, the merely dull and backward child is free from the eccentricities of demeanour and the weakness of will-power which mark the children we are considering. A child who is low in his standards at school from neglect or ill-health may show very considerable common-sense and understand how to guide himself in the emergencies of daily life.

The main point to be remembered is, that whatever the cause of weakness of intellect, it will, unless it be the result of an accident and therefore an acquired characteristic, tend to be handed on to the offspring of the sufferer. Mr. Butler gives us some appalling figures bearing upon the question of inheritance, and asks most pertinently, "Is there anything else which reproduces itself so surely?" And the next point to bear in mind is that it is an incurable trouble. It is because of this, that it is hereditary and incurable, that it is the most pressing of all the social problems of our time. Moreover, it is, because of its nature, the only one which, in my opinion, justifies us in over-ruling the responsibility of the parent for his child. Indeed, in too many instances there is no such responsibility. The father is very little if any better than his son.

It is a problem which is at the root of all others, and until we deal with it in a rational way there is little hope indeed of bettering the general condition of our people. We must apply to it precisely the same reasoning which the Canadian Government has applied to it in the case of emigrants. It is but a little while ago that I was called upon to help a poor woman in Manchester who had nearly a year previously gone out to Canada with her husband and two little children. After some months, one of the children being ill, she had occasion to send for a doctor; he at once reported the child as weak-minded, and she was sent back to England with it. Finally, it was arranged for her to leave the little thing in the workhouse and return to her husband. It is a good thing, whatever the inconvenience to us, that the Colonies should try to keep their population from contamination of this kind. But they and we too need to go a step further and to exclude these defectives from the generations to come. We have no right to flood the future with a stream of incapables.

Almost all the evils which occupy the attention of sociologists are brought about very largely by weakness of intellect. Let me name some of them:—Infantile mortality; child-neglect and underfeeding (or improper feeding, still worse for children); drink; unemployment; consumption; purposeless crimes such as assault, murder, theft (which when it

occurs amongst the rich we call kleptomania). Now the question of infantile mortality is one that is being considered from many points of view; we are trying to teach our girls how to feed and look after children, and a law has been passed which it is hoped will press heavily upon those careless mothers who allow their children to die from accident or neglect. But I think we have not yet reached all the causes of infantile mortality. I am sure that it is due in a great measure to the mental deterioration of individual families; not to the deterioration of the race as a whole; that is another question. There is no doubt that in spite of all that is said to the contrary, John Burns was right in quoting figures that showed that conditions are improving in every respect except in this one of excessive mortality amongst young children, and in the other that of feebleness of mind with which we are dealing here. Unfortunately, this latter is the one trouble of our country and of all civilised countries which is on the increase. Until all cases of weakness of intellect are made certifiable, it will be difficult to arrive at exact figures concerning it, but those published by Mr. Dickenson probably understate rather than overstate the evil for Great Britain. He estimates that in addition to 110,000 certified cases there are 100,000 uncertified.

Amongst one thousand cases of feebleness of mind in children which it fell to me to tabulate, nothing was more forcibly brought home to me by the careful examination of these particulars than the very large families which are found where there is a heritage of weakness of intellect; that is, where there is deterioration of the family stock. Certainly there is one evil with which the feeble-minded cannot be charged; they cannot be held responsible for the decreasing birth-rate. It is as though, where the higher faculties have dwindled, the lower, or merely animal, predominate in an unusual degree. The power of inhibition is one of the last to be developed, and, in the feeble-minded, is often not developed at all. Amongst these very large families, it is instructive to note the large number of early deaths.

This is hardly to be wondered at when we find such families as this: mother twice married, nineteen children by her first husband, two by her second, all the children dead but two; one of those two an idiot; the woman herself is not reported as feeble-minded, but her sister is an idiot. Amongst all these deaths it is noteworthy that there are a great many accidents, generally scalding or burning or smothering. Feeble-minded mothers do not realise that if a toddling baby be left alone with an unprotected fire, the chances are that it will be burned, nor do they realise that if they sleep with their little ones in bed with them there is great likelihood of the infants being smothered. They cannot calculate or foresee consequences. Such consequences often come to them as a painful surprise; in a milder degree they are in the position of the imbecile who cut off the head of a sleeping man in order to enjoy the surprise of the man when he awoke and found himself without a head. In our Colony we have two lads, neither of them of a very low type, who were found

happily playing at pig-killing one afternoon. Mistaken generosity had given the big lad a knife as a Christmas present, and the little one had much pleasure in being the pig. Neither had any idea that the cutting the little lad's throat would mean death; or rather they had not considered it at all from that point of view.

It is also significant that the infantile death-rate is everywhere in England lower amongst the Jews than amongst the Christians, and the proportion of feeble-minded children is also lower amongst the Jews.

I think when we lament, as lament we must, over the premature deaths of so many who are born, we may take a little comfort from these facts. It could hardly be for the advantage of the human race if more of the children of the feeble-minded survived.

LIFE, RELIGION & AFFAIRS.

IMPRESSIONS OF MORAL EDUCATION IN AMERICA.

As up to the date of writing these notes (June 19) I have had the privilege of teaching some twenty classes of American children, under varying conditions, a brief account of my tour on behalf of the Moral Education League may be of interest. In New York, Philadelphia, Providence, Bristol Ferry, Boston and Geneva, N.Y., I have given lessons before audiences in training schools (*i.e.*, training colleges for teachers), public schools (corresponding to our Council schools), and in connection with ethical societies. It was under the auspices of the American Ethical Union that I undertook the enterprise. It will not, I trust, seem invidious if I single out for specially happy recollection the fact that I addressed the pupils of the Charlestown High School on Bunker Hill, Boston, a site associated with the opening scenes of the War of Independence. In this same city of Boston I had the pleasure of meeting Mr. and Mrs. Mead, whose efforts in the cause of International Peace are assisting a yet nobler revolution for the whole world.

Oft I had heard of the American child, and I was prepared to encounter something eccentric and jerky, if not pert. In any case I expected to witness considerable differences from the type I have frequently confronted in England, Scotland, Wales and Ireland. It should be noted that I have not addressed the children in a formal and distant manner; I have taken my station at the blackboard, questioned, and evoked ample response. All I can say is that I have discovered no essential divergence from the type I have been so long accustomed to. Certain external peculiarities are obvious, such as the occasional presence of negro girls and boys, or of Italians and Russian Jews. In a Boston school, a class of 52 backward scholars contained as many as 39 Russians. But it should be remembered that Boston is

a port of immigration, and that these children were only backward on account of their recent arrival in America. All the teachers whom I consulted on the subject spoke with warmth of the facility with which masses of alien childhood were absorbed into the general body of the young citizenship of the United States. One may be pardoned for an approach to passionate admiration for the energy with which America uses the instrument of the public school in order to unify its miscellaneous swarms gathered from all quarters of the earth. It helped me to understand the incessant salutation of the Stars and Stripes. The flag, as a symbol of national oneness, must needs be constantly presented before the eyes of these myriads of foreign children who are being assimilated by the genius of the United States.

The attitude of the teachers, with an exception to be indicated in a moment, resembled that of English teachers. Some considered that incidental ethical instruction sufficed. Some deemed that a judicious use of literature and history would cover all the moral needs of the scholars. Some thought the ordinary teacher could scarcely be expected to deal with moral subjects with adequate enthusiasm and power of illustration. All agreed that moral instruction might be improved in the direction of greater vividness and concreteness. The exception alluded to was the absence of any actual difficulty in the form of the religious question. It is true that the influence of the Roman Catholic population, both in the social life and in politics, was regarded as a possible menace to the integrity of the school system. But faith in the ability of the school system to maintain its civic hold seemed greater than any anxiety as to Roman Catholic progress. The consequence has been that my audiences have discussed the issues of moral education with me on general psychological grounds, free from any agitating appeal as to what part the Bible should play in ethical lessons.

I made particular inquiry as to the relation of the public schools to religion. The noticeable proportion of Jews and Catholics in the population prevents the introduction of any commonly-accepted credal teaching. Nowhere are Bible lessons given as in England. At Geneva, N.Y., friends tell me the Bible is not read at all. But, as a general rule, passages from the Bible appear to be read by the head teacher to the assembled school at the beginning of each day, though without a word of comment. At the Rhode Island State Normal-school, in the town of Providence, I was present when the principal opened the day's work with a Bible reading (a psalm), and the students sang a well-known orthodox hymn. I was also present at the commencement of the day in a public school at Boston, when the teacher read a Bible passage (again a psalm), and then called upon the children to salute the American flag and repeat the affirmation of allegiance to the country's welfare. Nobody can maintain that the bare reading of a Bible passage can leave any clear impression on the average child's mind. At the same time this reading, coupled with a hymn, and occasionally the Lord's Prayer, constitutes a distinct homage to the Christian

faith as currently received. America may be said, therefore, to have stopped short of the secular solution by the narrow width of a brief religious observance. One lady teacher informed me that she now and then added extracts from general literature, with comments. In this case, while the teacher complied with the rule of abstinence from comment on the Bible, she illumined the secular literature with a few words of interpretation; and, in doing so, I presume she acted within the four corners of the regulations.

I think, then, that on the whole American teachers may be somewhat more receptive of suggestions in the sphere of ethical instruction than the English, not because they are naturally more interested in civic training, but because they are less hampered by the religious difficulty in the work of the public schools. But I have reiterated in the course of discussions my frank confession that I bring no new method into the educational world. I seek only to lead practical teachers to a re-discovery of the primary psychological facts that moral interest and devotion can only be aroused by concrete and dramatic example and presentation. Further, this presentation must be commensurate with the field of universal experience, and ethical teaching must not be local either in respect of country or race. It must rise to the plane of humanity. I half suspect that the United States, like Japan, may be inclined to over-emphasise the patriotic quality of ethics, as if loyalty to country afforded the last unification of moral aims. Owing to our geographical position, and our long-continued habits of exploration, we in the British Isles should rank among the first to seize the planetary significance of morality and conscience. The ethical expansion must not stay at the limit of the Stars and Stripes, the Rising Sun, or the Union Jack. It must reach the over-soul of the great brotherhood of nations, and the civic duty of village, municipality and State must be finally ennobled by a sense of the larger whole of mankind. The cup of cold water given in neighbourly ministration becomes a holy grail when tendered in the name of humanity, and of the ideal which humanity increasingly expresses.

F. J. GOULD.

Geneva, N.Y., June, 1911.

SOUTH AFRICAN LETTER.

THE OPEN FIELD IN SOUTH AFRICA.

As the arrangements of my work in South Africa are nearly run out, I am venturing to send this final letter to THE INQUIRER before I come back myself. Since Easter I have been working at or near Johannesburg; here, if anywhere, the practical result must be looked for. It is at last open to me to say that the number of enrolled adherents and the financial pledges obtained justify the assurance that a permanent liberal church can be speedily organised here. No doubt can

exist that it is needed. A vigorous man has a fine field open to him in this community of a quarter of a million souls. About as many more live in the townships east and west. Geographically and otherwise Johannesburg is the centre of a vast and thriving district. Its metropolitan character may be judged from the fact that the Rand Water Board, which has its headquarters here, operates over an area of 360 square miles. So far as human foresight avails a large growth of population is inevitable. If our form of religious life and thought had any real force in it, here is one of the world's best offers to us. Shall we find the man for the people? Again and again I have been beset with the question, "What after you leave us?" At present all I can reply to my good friends is, "The best we can do." They deserve the best.

Let it be understood that the Transvaal is not a place where (as is sometimes optimistically—or lazily—said) "Our work is being done better by other people." So far as I can learn liberal religion is very inadequately represented. One able Congregationalist minister whom I have met, of broad and cultured mind, is carrying on an influential, if not very extensive, work in Johannesburg, and doubtless there are other good men who are effective in their own spheres here and there. But one proof of the open field lies in the public and private testimony of men and women who have experienced different types of religious training, and who emphasise the need of a more modern presentation; while the type of "rationalism" which has been represented at our lectures, vigorous, keen, and (I am glad to say) always courteous to me, has been pitifully uninstructed, as a rule. The bulk of the population is even more than elsewhere alien from habits of worship. Problems of social life are urgent; business life is notoriously suspect; political life certainly needs flooding with nobler ideals. What ought we not to attempt here?

Signs of intellectual ferment are easily discernible; I will here refer to one. Among my first explorations was the catalogue of the Public Library. This institution is housed in a provisional but fairly adequate way. Readers deposit a small sum, and pay half-a-crown a month for the privilege of borrowing books. Thanks to two or three adventurous spirits in the Managing Committee one finds a very considerable supply of standard and recent works in theology, philosophy, and science. It is true that the catalogue now and then slips, as for instance when, under the heading of "Aryan," I find not only I. Taylor's "Origin of the Aryans" but also Gwatkin's "Arian Controversy!" Many old book-friends have greeted me—the works, for instance, of Martineau, Fiske, Stopford Brooke, Dr. Drummond, Miss Cobbe, Dr. Carpenter, P. H. Wicksteed, Caird, Harnack, Maurice, Huxley, Wallace, &c. There is a fairly good supply of dictionaries, encyclopædias, and other works of reference. The Dutch section is naturally richer than the German or French, but these latter are noticeable, especially the German. Among the pleasant surprises, as I rambled along the shelves (which are open for borrowers to choose from) was meeting with my friend

Arthur Fox's "Book of Bachelors," a work which bears the record of being rather frequently borrowed. Perhaps the enforced celibacy of many of our immigrants may have something to do with it. One disadvantage arising from the open-shelf system is but too obvious: the books are often disarranged, so that one volume of a work will be found on another shelf away from its sister volumes, and carelessness in replacing is also responsible for much rough usage to the books. At Pretoria a far better library is provided (at Government expense), and, though the open-shelf system is in force there also, a more adequate staff manages to keep better order. I had a long talk with the librarian there, and can but rejoice that the community is so well served in this sphere. It is noteworthy that at least one in seven of the adult population of Pretoria is a borrower, and, as probably the borrower is not the only reader in the family, this shows a gratifying thirst for knowledge (or imagination?) on the part of the sober Pretorians.

Here I may as well confess to the one blank of my "mission." The experimental addresses given at Pretoria by the Rev. R. Balmforth before I came north appear to have exhausted the demand for anything we might have to offer. Anyway, I have only been able to get one lecture arranged for there, and that was very poorly attended indeed. Possibly better advertising might have led to a more gratifying result, but I think the opinion of those best able to judge is but too well founded, viz., that Pretoria is not at present anything like so promising a place for us as Johannesburg.

Besides meeting here with representatives of different Christian churches, I have had considerable intercourse with Jews. These people are a very important part of this community, as few readers need to be told. Rumour has it that the religious authorities among them are jealous to keep them true to the ancestral fold; but I have indubitable evidence that one of the rabbis is not only a learned but also a broad-minded man. The mournful confession of some of the more thoughtful Jews whom I have met is that a large proportion of their people really care nothing for religion of any type, and in this respect there is hardly a pin to choose between them and so-called Christians. Still there is evidence of a liking for literature and music, so that Mammon has not everything his way; and I believe that a more modern type of religious philosophy would help many from both stocks to escape the snares of a soulless materialism. It all comes back to my text—here is our "Open Field."

Soon after this is posted I shall be packing up for a long ride to Port Elizabeth where I am to lecture and sleep one night, and then another and longer ride to Cape Town will bring me to the port of departure. I understand that, in addition to closing services, special "farewells" are being kindly arranged—it is all of a piece with the manifold kindness and help given by our South African friends, in the south as in the north.

W. G. TARRANT.

Johannesburg, June 19, 1911.

RIVER AND VALLEY.

Few subjects are better calculated to stimulate the imagination than a thoughtful and intelligent study of the causes which have contributed to fashion the scenery of our islands. There is no necessity to travel far afield, for the most peaceful landscape with gentle undulations of wooded hills and fertile meadows will furnish as many problems for solution as the jagged peaks and gloomy gorges of an Alpine country. Much observation and careful deduction are necessary to elucidate the story of the hills and valleys of even the smallest parish; but it is neither sufficient nor profitable to restrict the point of view too exclusively. A comparison with other districts or with other countries, where the operations of nature are carried out on a larger scale than in our islands, is essential in order to arrive at a true conception of the questions at issue. In particular, a railway journey is often a most serviceable aid to a rapid comparison of land-forms, especially if the traveller makes good use of a geological map. The manner in which the contours of a river-valley depend upon the nature of the ground, whether of clay, sandstone, limestone, or hard, unyielding granite, are readily appreciated by an observer quick to note change of form and outline; and the dependence of hill, escarpment and valley upon the geological structure of the ground becomes increasingly clear as the changing panorama is unrolled before the traveller's gaze. Instead of a haphazard arrangement of hill and dale, or an inconsequent meandering of streams through fertile plains, everything is found to conform to a continuous and well-ordered system in the scheme of nature. One of the first results of a rapid traverse across country is to bring home very forcibly the strong disproportion that exists between the great width of our river valleys in comparison to the present size of their streams. A most striking instance of this want of harmony is suddenly opened to view as the train emerges from the Gretton tunnel to enter the wide, fertile vale of the Welland. Here we see a valley over a mile in breadth, crossed by a long and lofty viaduct of over eighty arches, and it would seem only natural to expect to find its river to be as wide and full as the Thames at London Bridge. Yet at this spot it is hardly more than a brook, and it can even be subjected to the humiliation of being jumped across by a moderately athletic person. It is only in the winter time, when its broad, alluvial meadows are inundated by flood-water, that some conception, though still very inadequate, can be obtained of the size of the Welland when it excavated this wide trough through the hard Oolite and the soft Lias clays. This disproportion between river and valley is typical of the whole valley-system of England, and it is obvious that the shrunken and gently flowing streams would be quite unequal to the task of carving out their valleys to their present size. In order to arrive at a suitable and sufficient explanation of this anomalous state of things it is necessary to turn back a few pages in the physical history of this island as far as the passing

of the glacial period, when the land was just beginning to emerge from the winding sheet of ice which had enveloped it down to the valley of the Thames. A steady rise in the annual temperature caused a retreat of the glaciers which had made England the dumping ground of morainic rubbish from the highlands of Wales, the Lake District, Scotland, and even Norway. To obtain a present-day picture of the state of things existing in England at that time we need only go so far as the south coast of Greenland, or the tundras of northern Siberia. Here, during the short but hot summer months, torrents rush down from the melting snow and ice to join the rivers issuing from the glaciers, flooding all the valleys. Laden with a full burden of stones and mud the turbid and swollen rivers chafe within their narrow bounds, and tear away large masses of earth from their banks, widening the valleys each season until the icy hand of an Arctic winter seals up the waters again during the dark, sunless months.

The devastating action of the summer floods is all the greater in such countries because the ground is permanently frozen at a depth of only a few feet. Hence there is no loss of water by downward percolation, and even porous rocks like chalk or gravel become as hard and impermeable as granite. Yet when the surface soil is thawed and softened it is readily swept away by the torrents. In this way a plausible explanation has been given of the origin of the deep, dry valleys which are so striking a feature of the landscape wherever the soft limestone, which we call chalk, crops out on the surface to form the rounded, swelling ridges of the Lincolnshire wolds or of the Downs of our southern counties. It is seldom that these valleys are filled, even inadequately, by a stream, although their contours are characteristic of valleys formed by river-action, and it means only a very slight stretch of imagination to conceive of their being filled by swollen torrents from the melting snow and ice of the higher ground.

FELIX OSWALD

THE TRACHINIÆ OF SOPHOCLES

A GLOOMIER play could scarcely have been chosen by those responsible for the performances given at the Court Theatre on July 6, 7, and 8, in aid of the Bedford College Building and Endowment Fund, than "The Trachinian Maidens." From beginning to end the characters are weighed down by a sense of impending disaster, and we were seized with the spirit of fatalism so characteristic of Greek drama as soon as the fumes of incense from the altar before the palace began to float about the stage, and the wailing, primitive music, which seemed to quicken a host of sleeping memories and impulses, announced the coming of Dêanira.

But there is, in the dramas of Sophocles, as in those of Æschylus and Euripides, a modern note which awakens our interest if it does not add to our cheerfulness, and we are instantly conscious of it if we substitute the word "heredity" for "Ne-

mesis." Ibsen himself could scarcely have insisted with more relentless force on the laws of cause and effect that none may escape. A "fresh-born Fury of woe" is the child of every sin committed even by so great a hero as Heracles, whose wrong-doing must be expiated not only by his own pain, but also by the sufferings of the innocent members of his household; and the tragedy of retribution is rendered the more impressive by the fact that nobody thinks it necessary to point a moral.

The story of Dêanira is the story of a loyal wife wedded to an unfaithful husband, of immortal destiny, who yet fascinates her with his prowess and his fame. What might not be forgiven in an ordinary man is condoned in "Zeus" and Alcmena's glorious offspring" in the old Pagan manner, but it is not in the nature of woman to remain calm and untroubled when the truth is told about the captive Iolê, whom Heracles sends to await his return in Trachis. Dêanira accepts the position with pathetic courage, and shows neither indignation towards her husband nor bitterness towards her rival, but in her misery she conceives the idea of trying to lure back the love of Heracles by means of a charm which has been given to her by the dying Centaur, Nessus. Not until the sacrificial robe smeared with the blood of Nessus, which is to change the erring heart of the hero, has been sent to him by a messenger, does a sense of foreboding steal into her mind. Then she realises that the Centaur, who had received his death-wound from Heracles, could have had no good motive in telling her to make a magic philtre of his blood, and while she is torn with fear lest she may unwittingly have played the part of a murderess, she receives the dread tidings from Hyllus, her son, that the robe has proved a veritable garment of flame to his father, who is even now being borne home writhing with agony as the insidious poison burns through flesh and bone. The unhappy woman goes into the palace, and presently kills herself; the Chorus weaves its tragic dance before the portals with solemn strophe and anti-strophe of woe; and finally the hero is carried in on a litter, to exact certain cruel promises from his unhappy son ere wrath gives way to the last fierce convulsions that end in death. It is a terrible story, only relieved by the graceful grouping of the Chorus, with their white waving arms and girlish voices, and the beauty of Dêanira, in her sapphire draperies, giving utterance in musical Greek to her deep sorrow and womanly yearning.

The performance was a great success, and must be regarded as something of a *tour de force* when we remember the long speeches which had to be committed to memory. Miss E. B. Abrahams, as Dêanira, acted with great sincerity, and her passionate, haunting voice will not readily be forgotten. Mr. G. Edwards sustained the difficult part of Heracles admirably; Mr. A. G. R. Garrod, as Hyllus, delivered his speeches with much feeling and careful enunciation; and Miss K. M. Goffin, as the nurse, and Miss K. B. Martindale, the graceful Chorus leader, deserve a special word of praise.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by his name and address of the senders.

WILLASTON SCHOOL.

SIR,—Just a week ago I was one of a number of parents and friends who were helping to celebrate speech-day at Willaston School. We were a goodly company of about one hundred, from North, South, East, and West of England, for the school is easily accessible from all parts, and is under three and a half hours' journey from London. The day was perfect, and never have the grounds surrounding the school looked more lovely.

The boys were happy and merry, indeed, as they greeted their parents; and the entertainment they provided in acting a scene from "As You Like It," the performance of orchestral pieces, and the singing of part songs was appreciated very highly by the audience.

Later, when listening to the speeches of the Chairman, of the Governors and the Head Master, we could only feel how great a privilege it is that the boys should have such high ideals as were then expressed constantly before them. We must greatly rejoice that our boys are being brought up in such an atmosphere—morally, mentally, and physically they are truly having of the best. The moral training is of the highest, and it is the aim of the masters to imbue the boys with a desire to "play the game" in all things.

It is only necessary to visit the school to be assured of the physical fitness of the boys. The success of the teaching may be judged by the results. Four years ago one of the boys took an exhibition at Magdalen College, Oxford, and last December two more boys gained scholarships at Oxford, the highest they could take at Balliol and New College. I am writing this, hoping it may be helpful to parents who have not yet decided on a school for their boys, and write thus confidently as I have had boys at the school for the past nine years.—Yours, &c.,

MARY FLORENCE COVENTRY.

Chorley Wood,

July 4, 1911.

DEFINITION OR DEVOTION.

SIR,—If opponents of Free Catholicism will only write out their difficulties as fully as Mr. Priestley Evans has done we shall get along, for it is obvious that a few neglected distinctions are all that is necessary to clear away much confusion.

Thus, to deny that the Church should take doctrinal or intellectual definition as its basis, is not to despise intellect. The downright bad results arising from the practice do not prove that scientific precision in the statement of religious truth may not be a valuable ideal for the individual thinker; and there is no need here to prejudge the question as to the part taken by the intellect in the ascertainment of religious truth. Moreover, I did not

say that intellect cannot unite men. I expressly said that one kind of intellectual formulation *has* united men in large numbers for a long time, viz., negative formulation. I hope this distinction is now clear. If not, I am willing to try again.

But, if we are now free to consider our main question, the relation of intellect and doctrine to the structural arrangements of religious communities, I have to make more distinctions. I did not say, or imply, that doctrinal differences were responsible for the division of the Western Church at the Reformation. To make a mere verbal generalisation of that sort says nothing to the purpose. To say either "Yes" or "No" to it would be equally meaningless. The Reformation was a great upbursting of the moral and spiritual vitality in human nature, which even yet we are unable precisely to define and delimit, and at that time the doctrinal forms in which it attempted to express itself were extremely crude and also conflicting. But that it was, among other things, a vast intellectual movement, who can deny? As Mr. Evans truly says, it is *after* the splits that doctrinal differences have mainly appeared and been developed. Appeared, yes! but these doctrinal differences were potentially contained in the chaotic ferment that afterwards gave place to crystallised doctrinal forms. In some cases this took place almost immediately. Justification by faith was almost from the first a great intellectual departure, a great intellectual revolt.

As to the ejected Puritans, it is an historical superstition that dies very hard which imagines that they were opposed to symbolism in worship and came out for that reason. If anyone will turn up an accurate history book, such as Principal Gordon's "Heads of English Unitarian History," he will see (pp. 77-83) how much and how little it was a question of symbolism. Certainly the Puritans objected to some symbols, such as the sign of the cross in baptism; but it was always on doctrinal grounds, because of the errors which they thought the "man-made" symbols signified. But other symbols, authorised by Scripture, baptism, the Lord's Supper, the laying-on of hands, were jealously guarded. Forms and ceremonies, indeed! What about the Puritan Sabbath? The spirituality which disregards forms received scant respect from most of these men. We must not confuse Puritanism with Quakerism. Again, the case of the Methodists is a most clear case of divergent interpretation of doctrinal teaching; for when, as Mr. Evans quotes, Wesley maintained that the whole of the strangely new spiritual emphasis of the Methodists, with their teaching of conversion, the witness of the Spirit, entire sanctification, &c., was the proper outcome of the Anglican Articles, have we not the strongest instance of the powerlessness of positive doctrinal articles to keep men in one community? Wesley and his followers found not only that the Calvinist articles would bear an Arminian turn, but that they would admit of a deviation from Anglicanism hitherto undreamt of, viz., Evangelicalism; and this new interpretation drove them out,

although they had the best will in the world to remain. Take, again, the Baptists. Their repudiation of the baptismal regeneration of infants was a great spiritual protest, the assertion of the rights of the adult conscience, in a form which bound up in the strangest way a negative teaching with a symbolic rite. I should be willing to rest the whole of the argument on this one case alone. And, lastly, in our own day, the great Nonconformist alliance of Churches hitherto standing coldly aloof from one another, in the Evangelical Free Church Council, is exactly the instance we wanted to clinch the explanation, that it is by the attenuation of positive formulations, and by emphasis upon a common negation, that the older Churches have found an intellectual bond. For these Churches have agreed to put out of sight all their special shades of opinion and unite as Free, i.e., non-State Churches. The movement is clearly (1) towards minimising sectarian differences, and (2) presenting a united negative to the State Church. And, as Mr. Evans says, they proceeded to positive doctrinal formulation *after* they had struck out their new line of departure. And this formulation is certain not to last.

It is worth while considering why we can no longer hope for a doctrinal basis even of the negative order. How is it that negative statements have been adequate in the past? The fact is, strange as it may seem, that the deepest religious utterances of men have always been, as in some sort they must always be, negative in form. "No man hath seen God at any time." "God is worshipped not in this mountain . . . God is Spirit." Jesus says that the Father sends His sunshine and rain indifferently (a negative point!) on the evil and the good. The Jews, in their magnificent Shema, flung out their denial of the gods many and the lords many of the surrounding peoples. Protestants rejected the claims of Rome, Puritans rejected any authority but that of the Bible, the Baptists rejected infant baptism, the Congregationalists rejected Episcopal and Presbyteral tyranny, the Unitarians rejected the Trinity. But the negation would have had no meaning or force if it had not been the sharp, passionate outburst of a surging, swelling, positive religious life beneath it. It was this powerful inner movement which would brook no barrier or inhibition: all must go down which threatened its native right to exist and advance—rites and ceremonies, Trinity, theories of Church government, Atonement, and what not.

And so at last the wheel has come full circle. The negative movement of Protestantism has at last worked itself out to its logical conclusion—the negation by the open trust and Free Catholicism of any and every doctrinal condition of Church fellowship. The Titanic force of the modern religious consciousness has shed one by one the hindering doctrines that threatened to strangle its life, and the Free Catholic movement, which is rising in all the Churches, is the new voice, relevant to the needs of the day, by which this same Titanic force dares any man at his peril to lay a new burden on the Church of God.

And if it is now certain that the world

will no longer seek its religious unity on any of the old sectarian negations, it is, if possible, still more certain that we have reached the stage when the attempt to obtain unity through *positive* doctrinal statements has worn itself out. It is a matter of evolution. The religion of the Church, like everything else, evolves, by an ever-growing instinct and urge, towards ever new divisions of labour and differentiations of function. At one time the Church was indistinguishable from the State. Then it lost its governmental functions, but yet continued to be the patron of learning and home of the arts and fountain of the world's philosophy. Gradually these functions also were handed over to other, newer members of the social body. But the Church still retained the business of dictating to the world its theology. It is this last stage that is now ending, under our very eyes. Difficult and painful as the relinquishment may seem, it has to take place, and in the future every individual man will formulate his own theology, without dreaming of making it a condition of fellowship with a brother-soul. Not that there will be no intellect, no thought, in the religion of the fellowship. But (as I showed in a paper on "The Way Out of Dogma," INQUIRER, March 16, 1907) doctrine, the intellectual force in religion, is held in solution, as it were, in that consensus of the Church, which we call the Spirit of life in Christ. Just as in Shakespeare's sonnets, Rossetti discerned a "fundamental brainwork," although poetry is much more than thought, so in the Christian consciousness there are vast intellectual implications which, however, the Church has in vain tried to express by precise doctrinal statements, and which she will henceforth express in the living art of the communal spiritual life.

Not that this new stage of religious evolution has suddenly come into existence with sharp abruptness. Evolution is gradual, and already there has been a large tentative approach to the new stage, mostly in the remarkable phenomenon of the Methodist movement. This, the most characteristic religious development of the last two centuries, found its uniting bond for the most part neither in positive nor even in negative doctrinal statements, but in a new thing, viz., in a form of living organic fellowship, democratic, regularised, and elaborate, but resting upon the supposition of a vivid spiritual experience in every member—the idea of a universal priesthood: in some ways Methodism is the most beautiful fact in European history. The question is now whether its positive doctrinal statement will prevent further growth. But its lesson for us is that it is the fellowship, the Church, that is important.

Mr. Evans asks me to interpret the words I quoted from Dr. Drummond. But the "Studies in Christian Doctrine" is surely not a sealed book.—Yours, &c.,

W. WHITAKER.

Manchester, July 11.

THE NEXT STEP IN LIBERAL CHRISTIANITY.

SIR,—I have just received a copy of Mr. Lloyd Thomas's address entitled,

"The Next Step in Liberal Christianity." I greeted it with a cheer. Here was something by way of practical help. Hitherto we had had the ideal, poetically stated, now we had reached the happy position of having "the next step" indicated. But on perusal of the pamphlet my hopes were dashed. There was that intense longing for greater spirituality which is associated with the name of Mr. Thomas, and with which every minister naturally sympathises, but the step turned out to be a "programme," as the writer indicates in the last paragraph; and no suggestion was made as to how this could be carried through.

When Mr. Thomas calls to the Modernists to come over and help us, and at the same time "to continue their sacrifice as celibates," he seems to confess that Unitarians and New Theologians do not possess capacity for appreciating "the continuity and solidarity of the Christian Church." I myself feel that very many steps will have to be taken before Mr. Thomas's desire—a fusion of High Church practice with Broad Church doctrine—can be satisfied. "Voluntary discipline and organisation" are essential, but a lead must be given. May I make a suggestion?

Why not give up the unhappy controversy about names, and undertake the task of enriching, and as far as possible, making more uniform the services of the churches on the Roll of the National Conference? For this purpose I suggest that a Board for regularising divine service be created by the National Conference. Its business should be to:—

(1) Collect statistics of hymn and service books now in use.

(2) Recommend the adoption of books having the "imprimatur" of an approved committee.

(3) Bring before congregations the value of periodic communion.

(4) For purposes of Confirmation, draw up a suitable service requiring a course of preparation, and, where possible, arrange centres where young people of several congregations might be confirmed.

Notwithstanding the abundance of denominational machinery, as yet we have no association whose province it is to deal with these important matters. Suggestions coming from a board of public worship would have weight with district associations, meetings of ministers, and congregations. Incidentally, it would be ascertained whether there is aptitude for uniformity and beauty of worship among us.—Yours, &c.,

Stalybridge, July 10. WALTER SHORT.

BOOKS AND REVIEWS.

MORE LIGHT ON EARLY NONCONFORMITY.*

WHAT would we not give to know what the Presbyterians and Independents were doing, and how they were faring, up and down the country, in their resolve to keep

* Original Records of Early Nonconformity under Persecution and Indulgence. By Prof. G. Lyon Turner. 2 Vols. T. Fisher Unwin, £2 10s. net.

the flame of their religion burning, in the dark years following the Restoration, and before the Declaration of Indulgence. Archbishop Sheldon also would like to have known at the time, and for that reason he ordered the "Episcopal Returns" to be made in 1665, and 1669, and afterwards in 1676. Students have long been aware that a certain amount of detailed information lay hidden in the Lambeth Palace Library, and at last Professor Lyon Turner has given this to the world, along with other historical material, in his two handsome volumes of "Original Records of Early Nonconformity under Persecution and Indulgence."

The distribution of the population was very different in those days, and it is surprising to find in the returns sent by the Bishops long lists of what are now obscure or perished villages and hamlets, where Quakers and Famylists, Anabaptists and Presbyterians, Independents and Fifth Monarchy men seemed to be in complete possession of the field. At "Fordingbridge," in Winton Deanery, there were three conventicles in 1669, respectively of the Quakers, Anabaptists, and Presbyterians, and at the last it is reported that there were seldom less than 200, and sometimes above 300. One constantly comes across well-known names, as when it is recorded that there is a conventicle "kept at Moyles Court, the House of Mrs. Lisle, the Regicide's wife," where the Presbyterians met to the number of 200, being "of the meaner sort, who come most of them from Ringwood and out of Dorsetshire," and their "teachers" are Mr. John Tucker, a Vagabond, Mr. Crofts, chaplain to Mrs. Lisle, and John Harding, a Weaver of Ringwood. The remarks upon the "quality" of the conventiclers are usually contemptuous. It is remarkable that the Quakers, although their conventicles are apparently small, are the most frequently mentioned of the sects, and this is in keeping with what we know of their boldness, and of the less aggressive character of the Presbyterians. The influence of the changing political situation on the efforts of the Nonconformists is also to be observed in the remark frequently made in the Returns, that they had been emboldened in their pertinacious methods of meeting by the notion that the King was personally on the side of freedom. The bishops by their tone remind us of the "friends of order" who used to urge that we should hear no more of the Home Rule agitation if only we had a strong, still Government in a blatant land. It is the recent weakminded sentimental toleration shown to the sectaries, that has done all the mischief, &c.

These petulant whiners were disregarded when the Indulgence was declared in 1672. The 400 pages and more of extracts, transcripts which Prof. Turner gives from the documents relating to the Licences of 1672—the State papers and entry books at the Public Record Office—will be a perfect mine for the student. All who wish to delve into the early history of our old congregations have now the happiness of seeing not merely a bare statement that a licence was issued to such an ejected minister at such a date, but the actual fortunes of any particular application for a licence, as it passed through the hands of reluctant

and irritated officials, and sometimes came to grief because it did not satisfy conditions. Thus an application was made, very soon after the Indulgence was declared, for a licence for "a private oratory belonging to Tho Birche of birchhall, Esq.", in Manchester parish," Mr. Henry Finch, Presbyterian, to be the teacher or preacher; and Thomas Birch gives a certificate dated April 11, signifying his consent to the application. It is understood that this private oratory was Birch Chapel, which had been in use for the services of the Church of England. This seems to have been objected to by the officials to whom the application was made, and a note appears in the margin, "Birche's house in Manchester, not allowed to be licensed." The applicants, however, were not to be put off in this way, and the members of Platt Chapel in the twentieth century will appreciate the sturdy persistence of the "humble petition" of nine inhabitants of the neighbourhood renewing their request. Again Thomas Birch writes them a certificate, on April 20, this time using a little diplomacy which was no doubt thought justified by its purpose. He says that his private oratory "hath never been consecrated that I know of, or have seen by any Record or writing, or heard of by any Tradition whatsoever. But have heard that in my Ancestors time it hath been made use of instead of a Barn (before the late distracted times) to lay fodder in for Cattell. And I conceive it is in my power to convert it to what use I please." Then two further applications seem to have been necessary, and the licence was finally granted on April 30.

It is only to be expected that among the extremely elaborate lists, summaries, and indexes, upon which Prof. Turner has spent enormous labour, some errors will have crept in. Thus William Wilson (p. 678) was not ejected from Hessle: to this day the name stands as Joseph Wilson on the schoolhouse there. There does not seem to be any authority for the name Newland Moor (p. 645) which is perhaps a mistake for "neere" in the original. John Bromley's house at Chesterfield, and Samuel Charles the preacher there, should have been put under the Presbyterian, not the Congregational, heading (pp. 711, 522). The name Pudsey on p. 650 is misleading. But these are mere specks upon a most meritorious and valuable attempt to bring order and clearness into the perplexing information upon which we have to depend for an understanding of Nonconformist origins.

W. W.

BABYLON AND ISRAEL.*

No one who wishes to know what is the contribution which the experts of Assyriology have so far made to the knowledge of the religion of Israel can afford to neglect this book. The name of its author guarantees the value of its contents, so far as these depend on a thorough mastery of the cuneiform literature hitherto accessible; and that literature is now so extensive that the difficulty of accomplishing such a task

as Professor Jeremias has undertaken is exceedingly great. Substantially, the work is a commentary upon the whole of the Old Testament; following the usual order of the books, and wherever the cuneiform documents can throw any light upon the Scripture text the point is fully illustrated. From this it will be seen that the book is hardly one to be read straight through; it is more for consultation on particular texts, or in reference to particular ideas, by the help of the index. The first three chapters, however, are of a different character; they form an introduction to the commentary, and must be read by any one who would hope to profit by what follows. It is in these three chapters that the author unfolds the theory which underlies all his subsequent exposition; and those three chapters would be worth printing by themselves, even if no Biblical commentary followed. The general editor has been so much impressed with their importance that he has given an introduction of his own, both by way of commendation and also of caution. There is occasion for both these. The theory put forward is a startling one, and as yet it is only a theory, which subsequent research may modify or refute, as it may also confirm. But at present it holds the field as the opinion of leading Assyriologists upon the significance of the facts which their researches have brought to light.

So far as I understand it, the theory is this:—That, in the earliest times to which the cuneiform literature goes back, there is seen to be an already long-established system of government and social life, founded upon religion and administered by priests. Moreover, the religion which thus underlay the organised life of the people was of a definite type determined by a knowledge of the heavenly bodies, the configuration of the stars, and the apparent movement of the sun, moon, and planets. There seems to be no record or hint of a time when the astronomical science implied in that system was in its infancy. No names are mentioned of any Babylonian Eratosthenes or Hipparchus. When the system first appears it appears already complete, and already of immemorial antiquity. If that is what the records disclose there is nothing more to be said, except that it is very wonderful. But this is not all, nor the most astonishing part of the theory; and here the author shall speak for himself. "The ancient Oriental teaching," he says, meaning the system of astronomical religion just referred to, "spread over the whole world, and, exerting a different intellectual influence over every civilisation according to the peculiar character of each, it developed into many forms. Egypt and ancient Arabia, and therefore Elam, Iran, Persia, India, China, together with the pre-Greek 'Mycenæan' civilisation, the Etruscan, and the ancient American,† all show the same foundation of culture. The pre-historic world of Europe was also influenced by this intellectual life, by way of North Africa and Spain on one side, and through Crete on the other side, without any destructive effect on racial and national differences." And in a footnote the objection which every reader will be ready to make is met by saying "Ed. Stucken and H. Winckler

have shown that the Ancient Oriental conception of the Universe, as we find it expressed in all parts of the world, entirely precludes the possibility of an independent origin in different places by the exact repetition of certain distinctly marked features, which only transmission by migration can satisfactorily explain." It will take some time to get used to this large assertion, let alone criticise it. Strictly speaking, it was not necessary to the main purpose of the author when he set out to illustrate the religious thought and language of Israel by the help of those of Babylonia. To say that Israel learned from Babylon makes less demand upon one's power of belief than to say that ancient America owned the same teacher.

As far as Israel is concerned, the author has no difficulty in showing that the Bible writers had considerable knowledge of the Babylonian astronomical religious teaching, and he shows with equal clearness how those writers, notably in the stories of the Creation and the Flood, rejected the thought while they used the language of their Babylonian teachers.

But the difficulties created by this theory, as applied to Israel are great. There does not seem to be any room for such a primitive condition of the ancient Hebrews as has been usually supposed, if they were, during the whole even of their earliest history, not merely in contact with but influenced and even dominated by so elaborate a civilisation and so highly organised a religion as that of Babylonia. Here is a challenge to the literary critics of the Old Testament which can hardly fail to lead to a long controversy. I have said nothing of the details of the theory, either on its astronomical or its religious side. The changes which are rung upon the names and functions of Marduk, Ninib, Ishtar, and Nergal, with their numerous understudies, are no doubt clear and simple to the author; but I must confess myself utterly bewildered by them, and I have wondered whether the "Ancient Oriental" priests and sages distinguished between their deities with the intricate precision of their modern students.

The exposition, both of the religious and the astronomical system is extremely difficult to follow; partly by reason of the highly technical manner of the author, and partly from the fact that the translator does not always seem quite sure of the author's meaning. When it is said (I., p. 73): "In the Roman calendar the 7-12 month is called Quinctilis till December," we can be quite sure that Prof. Jeremias wrote something very different. The book certainly loses by inadequate translation, as it does also by occasional errors which can hardly be misprints. "Androdygynous" (p. 123) is an imposing word, and so is "Dioroseuri" (p. 73) as a name for Castor and Pollux; but neither is quite what one is accustomed to.

These defects, however, and the intrinsic difficulty of the theory expounded do not detract seriously from the value of the book as a compendium of the latest results of the study of the cuneiform literature. Further research will, no doubt, some time make it out of date, but for the present, and perhaps for a long time, its value to the student alike of the cuneiform and the Hebrew literature is not open to question.

R. T. H.

* The Old Testament in the light of the Ancient East. By A. Jeremias. 2 Vols. London: Williams & Norgate. 25s. net.

† Italics ours.

THE PERSONALITY OF GOD, AND OTHER
ESSAYS IN CONSTRUCTIVE CHRISTIAN
THOUGHT. By Edward Grubb, M.A.
London: Headley Bros. 2s. net.

THIS collection of brief essays, reprinted from the *British Friend*, of which Mr. Grubb is editor, is a welcome addition to his previous volume, "Authority and the Light Within," noticed in these columns two years ago. The first ten chapters form a consecutive study of the ultimate questions of religious truth, of the personality of God, and the nature of the divine revelation in Christ, and to this are added some thoughtful interpretations of difficult passages in the New Testament. "The great need of the present day," said the late J. W. Rowntree, "is a re-statement of the personal element in religion," and Mr. Grubb takes up his friend's task in this endeavour. We are entirely with him in the emphasis he lays on the need to realise a personal communion with God, and to seek conviction of religious truth through inward experience of the spiritual life. So also, when he declares that the greatest fact in the life of Jesus Christ was his consciousness of God: "Because in his own experience he lived in perfect communion with the Father, he was able to reveal Him to others. Those who came into a true relation to himself he raised into a measure of the same consciousness of God that he himself enjoyed; the spirit of sonship was in them, whereby they cried, as he had done, 'Abba, Father.' And so it is in the Christian consciousness, attained as Christ reveals to us the Father, that we for the first time set our full and satisfying conviction of the Personality of God" (p. 16).

But when Mr. Grubb goes on to face what he calls the crucial question of "how a human character in history can also be the eternal God," he is led, as it seems to us, into fatal contradiction. The disciple shares the consciousness of Jesus and is thus led to the knowledge of God as Father. Then surely that consciousness of Jesus, "the same consciousness of God that he himself enjoyed," cannot have been the *self-consciousness of God*, nor may he himself be spoken of as the eternal God. The deepest conviction of spiritual experience in man is not that he himself is God, but that the life of which he is aware in himself is a dependent life, and even in its highest achievement, in a perfect, sinless humanity, must ever be dependent upon God. The revealing of God in man is not to be looked for in any "kenosis," or self-limitation of the Divine nature, but in the deep conviction that those things of the spiritual life, righteousness, truth, and love, which make the essential and abiding worth of our humanity, are not of ourselves, but of the Eternal; they are the things of God, and in them He is with us, calling us to the true life with Him, and so is known to us as our Father. We are not to attempt to make a picture of God, nor may we think of Him as "becoming truly man for our sake"; He does not *become* man, any more than He becomes the glory of the whole creation, but so He manifests His glory, and in a more intimate way His purpose for us in a living communion. That was the true way of the Divine revealing, which Jesus showed to his

disciples, when he made them aware of the "personal touch of God" in his own life and theirs. We enter the more fully into the knowledge of God, the more perfectly we realise that true spirit of our common humanity.

We cannot follow Mr. Grubb here through the whole course of his argument, but simply note some of the chief points of our dissent. We do not feel that "kenosis," even with the large meaning he gives to the term, furnishes the key to the Divine mystery. Not limitation, but fulfilment, seems to us the true word for the manifestation of the love of God. Nor can we accept the comment on "the weakness of Unitarianism," that it leaves us with "the thought of God as bare unity." It gives us, on the contrary, a unity in the one Eternal Spirit, rich in the glory of the fellowship of all living souls. Beyond the depth of what God is to us in that fellowship, as our Father, we do not need to go. Mr. Grubb's interpretation of the earliest Christian experience is to us highly questionable, especially in his reading of some of the Pauline texts (even "the first-born of all creation" is not rightly spoken of as the eternal Spirit), and in the sweeping statement that "the worship of Christ as God is found, fully fledged, among a sternly monotheistic people, within a very few years of his death." Yet, in spite of this decided divergence of view, we are in close sympathy with the spirit of Mr. Grubb's essays, and feel sure that any earnest reader will be the better for entering with him on the consideration of the great subjects with which he deals.

V. D. D.

LANDMARKS IN RELIGIOUS HISTORY. By
Ambrose N. Blatchford, B.A. Lon-
don: The Sunday School Association.
1s. net.

WE agree with Mr. Blatchford that it is salutary for us to be reminded from time to time of those acts of fidelity and self-devotion in the cause of religion which won for us in past ages the liberty of conscience we enjoy to-day. Dissent is no longer regarded as a crime; heretics—in England, at all events—are no longer doomed to languish in prison or perish on the scaffold; and the adoption of liberal ideas in theology, although it may mean polite ostracism in certain strictly orthodox circles, is to an increasing number of individuals the entrée to a brotherhood of free and enlightened spirits whose sympathy and friendship are worth a far greater sacrifice. There is, however, a danger lest we should grow careless of the freedom which we ourselves did not suffer to obtain, and although the fires of Smithfield, the massacre of St. Bartholomew, and the persecution of the Covenanters are not things to dwell upon without a shudder, we should lose the glow and incentive of splendid lives and courageous acts, which we still sorely need, if they were never recalled. We should also fail to read the lessons of history aright, or to realise how enormously the psychology of nations has been affected by those iron-willed and sometimes fanatical reformers who were destined to change the current of European thought.

Mr. Blatchford's contribution to the popular history of religious movements should, therefore, be welcomed, and we commend it to all teachers and parents who realise the supreme value of keeping alive in the hearts of the younger generation the fire of heroic endeavour. A great deal of information is compressed within the 134 pages of this small book, and the various chapters form admirable landmarks to vast tracts of religious history which must always fascinate those who adventure for truth's sake. From the chronicles of the early Christians lying in their three million tombs in the Catacombs of Rome, to the story of the sufferings endured by Nonconformists in our own land after the passing of the Act of Uniformity in 1662, it is one long record of noble self-sacrifice and devotion to the cause of truth, and the fact that a belief in God could survive the cruelties of Nero, Torquemada, or Alva at all, is the best possible proof we can have that goodness reigns paramount over evil. Mr. Blatchford has supplied a useful map of Europe in Reformation times, and at the end of each chapter the names are given of books of reference to which the reader may turn for further information on the subject with which it deals.

THE July number of the *Sunday School Quarterly*, which is a particularly good number, opens with a valuable article on "The Pauline Epistles," by Dr. Drummond, who reminds us that these are not "a continuous theological treatise . . . an elaborate and final statement of Paul's thought and teaching," but a collection of his most important letters published after his death, and dealing with topics about which he had been consulted by particular churches or individuals. "I see no evidence," says Dr. Drummond, "that he started with a cut and dried scheme of doctrine. Rather was he imbued with great spiritual principles, which he applied as occasion arose; and when fresh questions came before him, he resolved them first by the intuition of the spiritual mind, and then reasoned them out for intellectual presentation. In interpreting his writings we must reverse the process, and pass behind the intellectual form to the spiritual suggestion." Dr. Goodhue contributes an interesting account of a visit to a Hawaiian school, the Rev. H. Rawlings has an article on "Isaac T. Hopper: a Hero of the Anti-Slavery Movement," and the Rev. A. Thornhill writes on "Heroes of Faith." Sunday school teachers are richly provided with material for many valuable lessons in the "Notes for Teachers," which are specially interesting and suggestive. The Rev. A. H. Biggs deals with "Human Power" in its various phases, the Rev. H. Fisher Short has chosen for his subject "Boys and Girls of the Bible," and Miss Tarrant contributes six charming "Lessons for Infants" which we are sure the little ones will enjoy. The story of King Arthur is re-told by Miss E. Kennedy in this section, and there is also a characteristic article entitled "Look Up," by Mr. F. J. Gould, who is an inexhaustible fount of inspiration and instruction.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS;—The Cambridge Bible for Schools and Colleges; The Book of Numbers, with Introduction and Notes by A. H. McNeile, D.D. 2s. 6d. net. The Book of Exodus, with Introduction and Notes by Rev. S. R. Driver, D.D. 3s. 6d. net. An Introduction to the Pentateuch; A. T. Chapman, M.A. 3s. 6d. net. Dr. Walker and the Sufferings of the Clergy; G. B. Tatham, M.A. 6s. net. Principles of Biography; Sir Sidney Lee. 1s. 6d. net. James and Hebrews, Revised version. 1s. 6d. net. The Book of Joshua. Revised version. 1s. 6d. net.

MR. A. C. FIFIELD; Racial Decay; Octavius Charles Beale. 5s. net.

MESSRS. WILLIAMS & NORGATE;—Fifth International Congress of Free Christianity and Religious Progress, Berlin, Aug. 5, 1911, Proceedings and Papers; Edited by Charles W. Wendte, D.D., with the assistance of V. D. Davis, B.A. 8s. 6d. net.

MISCELLANEOUS.

Mind. July.

FOR THE CHILDREN.

ON "MEANING WELL."

ARCHIE GRAY sat in the nursery window with a small basket on his knees. His eyes were fixed sorrowfully on something that lay in the basket. His face was pale, and undried tears were on his cheeks. He was yawning, although he did not feel sleepy. "Here is hot milk to stop those long yawns," said his mother cheerily, as she entered the room with a cup and plate in her hands. Archie looked up in surprise, "Why will milk stop them?" "Because when people who are not sleepy yawn, it means that they are hungry, or, at least, that they need food." "Yes, I do think it does," said the boy, taking an eager draught of the milk, "but I never noticed it. What a lot of things mothers know," added the child, quaintly, as he leaned against his mother and felt the comfort of her firm, warm arm round him. He was recovering from illness, and was still somewhat weak. Soon he asked, "Mother, shall I try once more? Perhaps we could get a little of this milk down Chippy's throat." "It is no use, dear," she said, but let the boy lift the wet, dragged body of a canary out of the basket. The yellow head dropped limply on the yellow breast, and the eyes were closed. Archie gently opened the bird's bill and let a drop or two of milk trickle into its mouth from the tip of his finger, but not a muscle of the tiny throat moved, and the drops trickled out again.

"Chippy is really quite dead, my poor boy."

"Oh, mother," said Archie, and his thin face turned very white, "what will Paul say when he knows I've killed his bird? What shall I do? Paul taught him all his pretty tricks, and he loves him so. Oh, what shall I do?"

Archie had that morning heard Paul saying with regret that Chippy was not as clean as usual, and must if possible be persuaded to take a bath. Unlike most birds, Chippy was not devoted to baths. Perhaps he had at some time been frightened or hurt while bathing. When Paul had gone to

school, Archie, who was rather tired of toys and story books, thought how nice it would be to do something quite fresh. He looked at Chippy in his cage. He thought to himself that Paul would be pleased to find his bird clean when he came home. Should he wash him? Just then he heard Hannah, who was putting out the clothes line, say, "It's going to be a grand drying day." "Then," thought Archie, "Chippy will soon dry if I wash him." He turned on the warm water in the lavatory basin, made a fine lather, and taking Chippy out of the cage held him in the water, rubbing away with more zeal than wisdom, and once ducking his poor little head under. Then he put Chippy back into the cage, opened the landing window, which faced east, and set the cage on the broad window sill. He did not notice that the bird did not shake himself as usual after a bath, but he did notice that he sat huddled in a corner instead of on a perch. He thought he would go into the garden for a bit of groundsel for him, and, going downstairs, opened the side door, only to be stopped by Mrs. Gray's voice saying he must not think of putting so much as his head out of doors in the bitter wind. She gave him some pictures to cut out for his scrap book, and these made him forget the bird, until, an hour later, his mother happened to pass the cage and called to him to ask what he had done to Chippy, who was dying. Mrs. Gray took him into the warm room and laid him on flannel in a basket by the fire, but he was past help, and in another minute he gave a last gasp and lay motionless.

Archie's distress at this result of his treatment of the bird was great. He could not be persuaded that Chippy was dead, and sat as we found him, gazing tearfully into the basket. When the warm milk failed to revive the canary, and he felt how cold the body had become, he realised that all was over, and cried afresh over his fatal folly. For Mrs. Gray, though she was tender towards him, did not hesitate to explain the folly of washing a little bird in soapy water and putting him to dry in a strong draught of very cold air. She added that even if he had been put in a warm place he would not have dried himself in the usual way, for a bird dries most of its feathers by drawing them through its bill, and if the water tastes of soap it will not do this. She told him that kittens would not lick themselves if their fur had any taste of soap, therefore no child should try to wash a kitten, and added, that even if he had washed Chippy without soap he would probably have suffered from having been unintentionally held too tightly in Archie's hand. Small birds must be handled with great delicacy, for they are easily frightened into illness, or their tiny ribs may be crushed by a pressure which does not seem great to the ignorant or careless person who holds them.

When Paul came home to find his bird dead, he angrily reproached Archie, and refused to be softened by his tears and his excuse that he had "meant well."

"What is the use," cried Paul, "of meaning well if you act like a stupid?" Dinner that day was a melancholy affair, and when Paul, having only half forgiven

his little brother, went back to school, Archie felt that things were sad and life was difficult. "Oh, mother," he said, dolefully, "I wish I were grown up, and then I should do well when I meant well."

"Not always, laddie. Grown-up people don't kill canaries by washing them in suds, but they make other mistakes."

"Did you after you were a grown-up woman?"

"Yes. I'll tell you of one instance. I knew a poor bed-ridden young woman who lived quite alone in a two-roomed cottage. A neighbour, who lived in the same row, used to go in to take her food and see after her, for she was not even able to stand. She lay day after day looking at the whitewashed wall. I thought a clock hung on the blank wall would be a comfort to her. I had a large one to spare, so took it to her, and hung it opposite her bed where even her weak eyes could see the dial. She thanked me, but did not look pleased, as I had expected she would. I went home wondering why this was. Early next day I got a message begging me to go to her at once. I found her with a flushed face, and in much agitation. She said, 'Oh, ma'am, do please take the clock away! As soon as all the village was quiet last night its tick seemed to grow louder and louder. I could not sleep a wink. The ticking got on my nerves and made me feel half wild. For pity's sake take it away!' Of course I did so, and I blamed myself for not having remembered that the poor woman was so used to perfect stillness all night that she was very likely to find the ticking a trouble, especially as this clock had a rather loud, sharp tick."

"I think it was a pity she did not try to get used to the clock," said Archie. Then after a long pause, "But what are we to do? I don't see that it is our fault if things go wrong when we have meant well."

"All we can do is to cultivate a humble spirit, to realise that we are liable to blunder, and, if we are inclined to act on impulse, we must train ourselves to think much of other people's feelings."

E. N.

MEETINGS AND SOCIETIES

THE UNITARIAN HOME
MISSIONARY COLLEGE.

THE CLOSE OF SESSION.

THE annual public examination of the students took place at Summerville on Tuesday, July 4, the proceedings beginning at 12 noon. Papers were read by the students, selected from the work of the session, and sermons were preached by Mr. Norman Jones and Mr. William Piggott. A large number of friends were present at 5 o'clock, when the visitors' address was delivered by the Rev. Philemon Moore, B.A., on "Old and New Demands on the Unitarian Ministry." The address was chiefly concerned with the new conditions and the new demands of to-day. These, said Mr. Moore, were in striking contrast with the demands of

a generation ago. Moral and religious exhortation were then accepted as the proper and sufficient subject for sermons. The minister had time for meditation and contemplation. Problems of social life were not so prominent. Industrialism and competition had not developed to their present proportions. Looking back, we felt we were looking at a lost age, and the minister who confined himself to the old method of pulpit discourses would find less receptive audiences to-day. The new demands were very various, and could hardly be satisfied by one and the same man. They had to be reckoned with, however, even if we did not welcome them.

The Principal, the Rev. A. Gordon, M.A., having spoken of the results of the work of the session, the prize-giving followed. The Sharpe Prize, "to promote knowledge of the Scriptures," fell to Mr. Piggott; the Bibby Prize, for Greek, to Mr. Norman Jones; the Rawson Prize, for the best essay, to Mr. Godding. Certificates were given to Mr. Piggott, minister-elect of Burnley, on his completion of his two years' course of study, and to Mr. Norman Jones, minister of Ashton-under-Lyne, for a five years' course.

The valedictory service was held in Cross-street Chapel at 7.30 p.m., the preacher being the Rev. J. H. Weatherall, M.A., of Bolton. A large congregation assembled, and those who were present will not soon forget the stirring and inspiring call given by Mr. Weatherall to the two young men about to take up the work of the ministry. That was to them, he said, the most solemn hour of their lives. They felt it so, he was sure, and it was the right feeling. They were looking forward with great timidity towards to-morrow, but with great hope as well. The sense was no doubt upon them that the work to which they were called was too great for any man to discharge. But along with the feeling of solemnity he hoped they also felt a great burst of exultant joy. They were going out, and he trusted they were glad the command had come to them. Let them not be dismayed by tales of failure. If they did not feel they had got that in their hearts that was going to triumph over all obstacles, something had failed in their consecration. They intended to triumph. Let the man go back who took to the ministry merely as a profession. There was joy in the heart of the man who undertook it believing in it, knowing its difficulties. To the end he would feel his insufficiency, yet he must have an exultant belief in the work he was going to do. As young standard-bearers they might be afraid in the flesh, but not in the spirit. They must rejoice that the promised standard had been handed to them. It was their joy to bear it to the front, to hold it high in face of the enemy. These were the right moods for young men going forth to their first charge. So to the solemn mood they must join the joyful mood. We who stood in the front of so many battles, who had used the words of pioneers, must especially be joyful in our work. The tide had gone back, but it would rise again. We who preached the looking forward faith must look forward and go forward. We must see that our future be not what, perhaps,

many things in our yesterdays warranted the prophecy that it would be. The great heart of man was perennially the same. The glad tidings of great joy were needed to-day and to-morrow. Habits and preferences, ways of spending Sunday might change. The hunger and thirst after righteousness never changed. There was a welcome still for the man who would satisfy that hunger and thirst, and who could live the life, a welcome as cordial now as ever. To that hunger and thirst they were pre-eminently called to minister, and they ought to be able to minister to it with confidence and certainty. They had learned what it was to stand alone. Even though every Church was wrong, and every scripture fallible, still God and the soul were sure. If they faithfully read what was written in their own hearts the witness was still clear. To this confidence in standing alone they must add the realism that the Christianity that came into the world was a tidings of great joy, not sad tidings of great sorrow. Men turned from the churches because they had proclaimed sad tidings. Man had taken the Church's valuation of himself. "You call me a worm—a worm I will be. You call me tainted—tainted I will be. You say there is no health in me—with no health in me I will live." Were not men hungering still for us to repeat unto them the glad tidings of great joy? God was not a God of terror and of injustice. He did not make man vile and impure. God's love made human beings. He loves them still, for what they may become through His leading and inspiration. He loved them though they were stained, sinful, weak, cowardly. They were still God's children and never lost the mark of God's image. These things only needed to be said clearly, positively, confidently, with or without old ecclesiastical forms. The heart of man would respond now as in days past. The prophets always made a fresh start with the truth of the love of God, and they always reached men's hearts. Men were crying all around for the same message.

Could they conceive a universal Church realising itself again? He could not, in the ecclesiastical sense. But could they imagine men thrilling to words of righteousness, in the newspapers, in public and national affairs? Yes. It was that national righteousness in which they believed. Simple righteousness sustaining itself as Christianity sustained itself, and keenly desiring to live a better life. In these things still the kingdom of God would be fulfilled. The usual college preparation was inadequate for such a ministry. The theological colleges would assimilate themselves gradually to the new requirements. Less time would be given to linguistic and literary studies that changed a man's dialect so that he was no longer understood. They would have to bring back or recreate a knowledge of the human soul and its needs when face to face with the practical problems of life. It was this knowledge that was missed by the public when they came to church. They looked for guidance in conduct, in their homes, in sickness, in temptation, in wrong-doing. They came to church not merely as worshippers, but as men living in the world. A doctor could advise them in their physical need,

but a minister failed in the specific prescription of particular righteousness. Applied morals and applied psychology were what men most needed in daily life. Their college had trained them as preachers. The number of people who took part in a sermon got less and less. Preaching was not their only work. They would give a great deal of time to study, but it was not by the words he said or by the thoughts he had worked out that the ministers would save the souls of the people before him. The influence of the words of a sermon was exactly measured by the influence of the minister outside the pulpit. They would be judged by the life they led seven days in the week. At the same time preachers might come back to some of their old power if they learned the rule of Aristotle, that rhetoric depends first of all on a consciousness of the hearer. They had lost that consciousness of the hearer. The knowledge of the pew was frequently over-rated. The common sense of the pew could not be over-rated. Technical words must be put into commonsense terms. Highly educated men and women resented technical words as artificial. A great deal of their preaching was in a foreign language. When they used technical philosophical or theological terms they were speaking in a literary sense to people whose literary sense was of a different kind. He repeated, the thing that would matter would never be the word spoken by the preacher. It would be the man that he was. Milton said that he who would be a great poet must first make a great poem of his life. Let them put this first, that they should themselves be the commentary on the Gospel they preached. Let them bear themselves bravely in the problems of their own lives. Let them lead by the greatness of their service, and they would find people gather round them. "And may God bless you in the work you have undertaken."

On the following day, in brilliant weather, a garden party was held at Summerville which was numerously attended by friends from far and near. We were a cheerful, happy throng, and sitting, strolling, standing knots of busy talkers were everywhere seen exchanging greetings and discussing events small and great.

THE MINISTERIAL FELLOWSHIP.

THE twelfth annual meeting was held in the Lower Mosley-street schools on Wednesday, 5th inst. There were 40 members present, and the chair was occupied by the Rev. H. Enfield Dowson, in the regrettable absence of the President (Rev. Joseph Wood) through ill-health. Twenty-five new members were elected, bringing the total membership up to 105.

A resolution expressing deep regret at the loss by death of Revs. C. D. Badland, C. T. Poynting, Jas. C. Street, and C. Harvey Cook was passed, all silently standing. A resolution of sympathy with Revs. Joseph Wood, H. Rawlings, W. Mellor, T. Robinson, and H. S. Taylor in their ill-health, and one of congratulation to Revs. A. R. Andreae, B. C. Constable, and W. Holmshaw on their recovery, was also adopted.

The annual report and financial statement were read and adopted, being thought most satisfactory. The amount of benefit claimed during the year was so small that a further sum of £100 had been invested. A sum of £60 was set aside by the meeting for the Benevolent Fund, from which four grants were made, the balance being placed at the disposal of the Committee.

Thanks were given to the Treasurer and Secretary for their long-continued services. The Rev. A. N. Blatchford was appointed president, Rev. C. J. Street secretary, Rev. Dendy Agate treasurer. Revs. Geo. Evans and A. Cunliffe Fox were elected on the Committee to fill the two vacancies, and Rev. H. Bodell Smith and Mr. Arthur E. Piggott, F.S.A.A., were re-elected as auditors. The representatives on the Ministerial Settlements Board, the Committee on the Supply of Ministers, and the Joint Committee for the Revision of the List of Ministers were reappointed.

A number of alterations was made in the rules, among them being one which constituted a class of membership at a reduced subscription for ministers retired from active service, who would not be eligible for benefit. It was also resolved that the actuarial investigation into the finances of the Society should be made at the end of seven years instead of five.

The following additional resolutions were passed:—

(1) "That this Fellowship, as on previous occasions, deprecates the advertising of vacant pulpits, and requests the representatives of the Fellowship on the Ministerial Settlements Board to induce the Board to use its influence against such a practice."

(2) "That, in fulfilling a preaching or lecturing engagement made by a congregation or Missionary Association, out-of-pocket expenses should always be required by a minister. The question of the comparative ability of a minister to bear this expense himself should not be allowed to enter in. If, within a reasonable time, such expenses have not been paid, a reminder should unhesitatingly be sent that they are due."

A paper was read by Rev. R. Stuart Redfern on "The Ministry to the Sick." As there was no time for discussion or consideration of the subject, Mr. Redfern was thanked for his paper, and requested to read it again at a special meeting to be arranged for the autumn.

THE SOCIAL MOVEMENT.

MR. AND MRS. SIDNEY WEBB ON THE MORAL FACTOR IN DESTITUTION.

It is commonly supposed, and as often asserted, that the authors of "The Prevention of Destitution," and those who agree with them, overlook the moral factor in the problem of poverty. At the outset of chapter x. their view is stated with all their usual frankness and clearness. "It is in the fullest sense true that the 'moral factor' is the supreme issue. Emphatically and distinctly are we warned off 'short cuts' and easy solutions. However much

we may better the material circumstances of a family, a class or a generation, if in so doing we have lessened the energy, lowered the intellectual standard or degraded the motives of those concerned or of the community as a whole, we shall have achieved nought and less than nought." So far critics may be mollified, but they may not be prepared to agree with that which follows: "It is exactly this connection between destitution and the 'moral factor' which gives irresistible force to the demand for a policy of prevention, based on the definitely ascertained facts and the highest available scientific knowledge. We see that just because of the results on human character and personality, the nation cannot afford to go on, *as it is now doing*, continually creating destitution and relieving it, for in this way it is insidiously lowering the character of the community, if not of the race. We who here write have always based our appeal for a national campaign against destitution not on any plea of material privation, or even of physical suffering, but on the argument that destitution in modern urban conditions is found, in fact, just as chattel slavery was, to be accompanied by a sort of moral malaria and spiritual degradation among the destitute themselves, and by a distinct lowering of the moral purpose of the whole community, rich as well as poor. We believe that this 'moral' effect is the result of a 'moral' cause, . . . but the moral failure may not be in those who are destitute. They are accordingly, though possibly in a larger sense than they intend, fundamentally right who say that there is no destitution which has not at root a moral factor, and that it is always to the moral failure, *which is, of course, often a moral failure of the community as a whole*, that remedial action must be directed."

Starting from this standpoint, Mr. and Mrs. Webb maintain that the methods of prevention and treatment suggested by them are free from adverse psychological reactions, and that, on the other hand, a policy of "relief" perpetuates the moral failure. They say, and we cannot see how their argument on this point can be resisted, that factory legislation and the extending of the work of the local health and education authorities has meant recognition of ever-increasing obligations towards one's neighbours and the community. On one other point, with regard to which the authors of this book have often been unjustly accused, it may be well to quote their own words:—"It is common to practically all reformers as it certainly is to all serious social students to regard the preservation of the family group as essential to the progress, if not to the very continuance of our race. What is not so universal is the realisation that our present industrial system, with its palliating 'relief of destitution,' is actually destroying the family and the home."

ANNOUNCEMENTS.

FOUR lectures in connection with the Universal Races Congress will be given at the Passmore Edwards Settlement, Tavistock-place, W.C., at 8.30 p.m. punctually, on July

18, 19, 20, and 21 (admission free). On July 18 the subject of the lecture will be "The Awakening of the East," by Mrs. Stannard (lately from India and Egypt); on July 19, "Personal Experiences of a Bahai," by Tam-madon-ul-Molk and Dr. Arastoo Hakim, of Persia; on July 20, "Arab Life and Religion" (with lantern slides), by Mr. S. H. Leeder, author of "The Desert Gateway"; and on July 21, "The Relation of the Bahai Work and Teaching to Christianity," by Miss Alice M. Buckton.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington.—The annual floral festival in connection with Oxford-street Church was held on Sunday, July 9, when large congregations assembled at all the services. The minister, the Rev. W. G. Topping, conducted the morning service, and the Rev. Fred Hall, of Blackburn, occupied the pulpit afternoon and evening.

Bradford: The Late Mr. R. W. Silson.—By the death of Mr. R. W. Silson, Chapel-lane Chapel has lost one of its most prominent members. The funeral, which took place on Friday, July 7, was largely attended by personal friends and representatives of public bodies. The Rev. H. McLachlan officiated at the service in the chapel and afterwards at Undercliffe cemetery. The trustees, of whom Mr. Silson was chairman at the time of his death, were represented by Mr. J. H. Brook and Mr. John Hargreaves, the Chapel Committee by Mr. R. Jackson and Mr. Ernest Ward, and the Sunday-school by Mr. H. Garnett.

Bury St. Edmunds: Appointment.—Mr. George Ward, of Guildford, has accepted a unanimous invitation from the congregation at Bury St. Edmunds in succession to the Rev. J. M. Connell.

Derby: Resignation.—The Rev. A. Thornhill, M.A., has resigned the pulpit of the Friargate Unitarian Chapel on his acceptance of an invitation from Brookfield Church, Gorton. The resignation will take effect at the end of September.

Hastings.—Induction services were held on Sunday, July 9, at the Unitarian Church, on the commencement of the ministry of Rev. H. W. King as assistant to the Rev. S. Burrows. The Rev. W. H. Drummond preached morning and evening, and there were good congregations. In the morning Mr. Burrows and Mr. King took the devotional portion of the service, and Mr. Drummond spoke on "The Work of the Ministry," urging the need of mutual consecration and helpfulness in both minister and congregation. In the evening he preached on "Essential Christianity." The Rev. H. W. King has received a unanimous invitation from the congregation, and it is hoped that his work will increase the possibilities of usefulness at Hastings.

Hinckley: Death of Mr. Hugh Atkins.—We much regret to record the death of Mr. Hugh Atkins, of Hinckley, on Monday, July 10, after a long illness. Mr. Atkins was a staunch and valued member of the Great Meeting Chapel, who grudged no sacrifice on behalf of the cause he loved. For years he acted

as organist and choirmaster, and almost up to the time of his death he retained the office of precentor. He was also at one time superintendent and teacher in the Sunday-school, and some years ago he presented a beautiful organ to the church. Mr. Atkins was a friend to everyone who needed help, and had the qualities which most endear a man to his fellows. For this reason he will be greatly missed by all, and especially by the minister and congregation, who have suffered an irreparable loss by his death.

Manchester, Gorton: Appointment.—The Rev. Alfred Thornhill, of Derby, has accepted an invitation to the pulpit of Brookfield Church.

Newtownards: First Presbyterian Church.—The 14th annual floral service was held in the Presbyterian Church on Sunday, July 2. There was a good congregation, and special music was rendered. The address was given by the Rev. Mathew Watkins, of Moneyrea. Flowers and foliage were contributed by friends of different denominations as well as by the members of the church.

South-East Wales Unitarian Missionary Society.—With the object of raising funds for the South-East Wales Unitarian Missionary Society a country fair was held, by kind permission of Mr. J. H. Rosser, J.P., in the picturesque grounds of Dysgwylla, Sketty, on Thursday, July 6. The programme included a variety of sports and other attractions, and there was an assemblage of over 800 spectators. The arrangements were carried out by the Rev. Simon Jones, with the assistance of the Misses Rosser and other friends.

The Missionary Conference.—The 51st annual meeting was held on Thursday, July 6, in the Lower Mosley-street schools, Manchester. The Communion service, with which the day's proceedings commenced, was conducted by the President, the Rev. W. R. Shanks, assisted by the Rev. Dr. Thackray. The Conference was opened with a devotional service conducted by the President. After the reading of the minutes and the discussion thereon, the following were elected to office for the ensuing year:—President, Rev. T. P. Spedding; Vice-President, Rev. W. R. Shanks; Treasurer, Rev. J. M. Bass, M.A.; Secretary, Rev. W. T. Bushrod. Committee: Revs. A. Gordon, M.A., J. M. Mills, J. Evans, B.A., H. F. Short, A. C. Fox, B.A.; and auditor, Rev. W. E. Attack. Five candidates were admitted to membership, raising the total to 110. The Rev. H. Williamson expressed a word of welcome to the new members, to which the Rev. H. D. Roberts replied. The President's address was a historical sketch of work done by the Conference during the past 40 years, drawn from the annual reports, and while many interesting facts of successful venture and of failure were narrated, it showed that men having the most hopeful spirit achieved the greatest rewards. A resolution of sympathy with the relatives of the Revs. J. C. Street, C. Harvey Cook, and J. Howard, was passed on the motion of the Rev. A. W. Fox, M.A., seconded by the Rev. Alex Gordon, M.A., the members standing in silence. At the afternoon session a valuable contribution to the meeting was the Rev. C. Travers' paper on "Factors in Missionary Enterprise." The chief notes were adaptation and concentration in missionary effort. In the discussion which followed the following took part:—Revs. A. H. Dolphin, T. P. Spedding, T. Paxton, H. McLachlan, H. D. Roberts, H. B. Smith, and J. C. Pollard. Miss Emily Sharpe, the only lady member, was present, and handed to the Conference a photo of the birthplace of Dr. Priestley. The President expressed the pleasure of the Conference at Miss Sharpe's presence. The meeting was closed with prayer, offered by the Rev. W. L. Shroeder.

NOTES AND JOTTINGS.

MEMBERS OF THE UNIVERSAL RACES CONGRESS.

Among those who will read papers at the forthcoming Races Congress is Dr. Dubois, the well-known American negro scholar. Dr. Dubois, it is said, will shortly publish a novel dealing with life on the cotton plantations. As illustrating the racial prejudice in the Southern States, the fact has often been commented on that he is not allowed to go into the public library in his town of Atlanta to get a copy of one of his own books. Sir Harry Johnston will read a paper on the world-position of negroes, and this subject will also be dealt with by a native of West Africa, Pastor Majola Agbebi. Perhaps the most interesting figure at the congress will be Abdul Baha Abbas, the leader of the Bahai movement, who will be present if his health permits. The religious faith which he represents, based on the ideal of universal brotherhood, already numbers its martyrs by thousands, and Abdul Abbas himself has spent forty years in prison for advocating it.

TWENTY YEARS OF REFORM IN NEW ZEALAND.

A new American fortnightly, the *National Post*, has recently given a list of the notable reforms relating to political and industrial conditions which have been carried out in New Zealand during the last twenty years. It runs as follows:—Woman suffrage. A scientific land tax. Supervision and rigid regulation of the conditions of employment. Limited hours of work in many industries. Extra pay at increased rate for all overtime in these industries. Discouragement of child labour. Reduced hours of work for women. A weekly half-holiday. Compulsory arbitration of labour disputes. Legal recognition of the labour union and its elevation to a place in the Government. The breaking up of the great estates by purchase and by taxation. State aid to settlers. State aid to home builders. Public ownership of some public utilities. State coal mines to make coal cheap. State life insurance. State fire insurance. A State employment bureau to deal with the problem of the unemployed. Old age pensions. The beginning of compensation for injured working men. A railroad system conducted solely for the public benefit, with progressive freight rate reduction. Free transportation of school children where required. Housing schemes for the working population. A public trust for the administering of wills and bequests and for other public services.

ABSINTHE DRINKING IN FRANCE.

An interesting article appeared in a recent issue of *The Morning Leader* from the pen of Mr. John F. Macdonald, in which a lurid light was thrown upon the misery and physical wreckage caused by absinthe drinking in France. Mr. Macdonald commenced by quoting a telegram from Paris as follows:—"The Senatorial Commission has favourably reported on the Anti-Absinthe Bill of M. de Lamarzelle, which prohibits, under a penalty of from

£4 to £80, the manufacture, sale, transport, and keeping for sale and importation of all alcoholised liquors containing essence of absinthe." So far, so good, says the writer of the article; but on the other hand, it must not be imagined for a moment that, as certain writers in the English Press have predicted, the French Senate's condemnation of absinthe will lead inevitably to the abolition of the sale on the boulevards, and in great provincial towns, picturesque villages, tiny hamlets, of the sinister, opal-coloured poison, which has received the appropriate, lurid name of the "Green Devil."

* * *

The Anti-Absinthe Bill has yet to be introduced in the Chamber of Deputies. Scores of Deputies hold shares in absinthe manufactories, and the controlling spirits in the great absinthe firms have attained an influential position, indirectly, in the political world. In a word, their thousands of employees, who have votes, are impelled to cast their vote for the deputy chosen obligingly for them by their masters. At all events, so influential, so "protected" in high places are the directors of the French absinthe manufactories, that they have little to fear from last week's "Report" of the Senatorial Commission. When the Anti-Absinthe Bill comes before the Chamber of Deputies, it is probable that, most ingeniously, most dexterously, the Bill will be "shelved." And it is equally probable that the Bill will remain impotent, non-existent, on the shelf, until a statesman stronger even than MM. Clemenceau and Briand dares, in spite of fierce interested opposition, to rid France of her most devastating curse.

THE STUDENT RIOTS IN RUSSIA.

The peaceful demonstrations in favour of the repeal of capital punishment on the part of Russian students which took place after Tolstoy's death, and the subsequent general students' strike which was caused by the mistaken and repressive action of the Government, have resulted in the universities being deprived of their autonomy together with some of their best professors. The students seem to be gradually returning to the universities now, says *Free Russia*, their numbers decimated by exile and temporarily cowed by ruthless punishment, and there is a prospect that some sort of order will be provisionally restored and studies resumed. But under the present irritating conditions it is quite obvious that there will be fresh agitations from time to time.

THE WOMEN'S LOCAL GOVERNMENT SOCIETY.

We are asked to draw the attention of our readers to two leaflets, published by the Women's Local Government Society, one supplying information as to the registration of electors of local government bodies, and the other giving samples of "specimen claims." Besides the importance of the women's vote in local elections, it is pointed out, there is the fact that only electors can be candidates for County and Town Councils. The leaflets may be obtained at 2d. per dozen from the office of the Society, 17, Tothill-street, Westminster, S.W.

TORQUAY.

An Appeal.

FOR twenty-eight years the Unitarians in Torquay and district have been holding their services regularly every Sunday in a hired room.

Torquay, in addition to its beautiful surroundings, is well known as a health resort, and is much frequented by visitors, especially in the cold season. The room is not comfortable or attractive, and those in delicate health have been precluded from attending Divine Worship.

The Congregation is convinced that the time has arrived when an effort should be made to build a Church and establish the cause in the town on a permanent basis. It has secured the refusal of a site in a central situation near to the parts principally frequented by visitors. The necessary funds being forthcoming, a more prominent site might be acquired. To be successful and command attention, an attractive-looking Church and a commodious School-room are both essential.

To secure these, those who are furthering the scheme are anxious to be assured of about £4,000. The resident Unitarians are but few, and by their own unassisted efforts could not possibly build such a Church as is required. But seeing the importance of Torquay, the number of visitors who come to the town, and the desirability of bringing their Rational Religious Faith more prominently before the public in the West of England, they confidently appeal to all who are in sympathy to assist them.

The Committees of the British and Foreign Unitarian Association and of the Western Union assure the Congregation of their support, and strongly commend the appeal to Unitarians throughout the country.

The following amounts have been already promised:—

	£	s.	d.
Sir E. Durning-Lawrence, Bart., London	150	0	0
Sir John Brunner, Bart., London	150	0	0
Mr. F. Nettlefold, London	150	0	0
Mr. and Mrs. H. Lupton and family, Torquay	150	0	0
Mr. and Mrs. G. T. Isaacs, Torquay	100	0	0
Mr. P. J. Worsley, Bristol	100	0	0
Mr. James R. Beard, Knutsford	100	0	0
Mr. R. Blake, Yeabridge	50	0	0
Mr. W. Buckton, London	20	0	0
Mr. C. Heaviside, Torquay	15	0	0
Mr. H. E. Bowring, Torquay	5	5	0
Mrs. S. Hollins, Torquay	5	0	0
Misses Clarke, Torquay	5	0	0
Mr. F. E. Willis, Torquay	5	0	0
Mr. and Mrs. J. Toby, Torquay	5	0	0
Rev. and Mrs. A. E. O'Connor, Torquay	5	0	0
Mr. and Mrs. F. Williams, Torquay	2	10	0
Miss McCance, Pau	1	1	0
Miss N. Baker, Torquay	1	0	0
Miss M. Oliver, Torquay	1	0	0

Subscriptions will be gratefully received and acknowledged by:—

H. LUPTON, Courtlands, Chelston,
C. HEAVISIDE, 27, Torwood-street,
G. J. ISAACS, Stanton,
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August 1—12, 1911.

The arrangements include Lectures in the English Language by Danish Authorities on the different subjects, on Danish History, Municipal Institutions, Agriculture, Schools, Homes and Housewifery, The Labour Movement, The Woman's Movement; Visits to the Frederiksborg High School for the Danish People, Kørshave Agricultural School for Cottagers and Cottagers' Wives, A Co-operative Dairy, An Agricultural Museum, The Open Air Museum at Lyngby, A Home for Old Age Pensioners, A Labour Bureau, A Co-operative Bakery, The Training School for Domestic Servants, The Finsen Light Institute.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

The inclusive cost of the Visit will not exceed Eight Guineas.

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